The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

704 SCHAFF BLDG., 1505 RACE STREET, PHILADELPHIA, PA.

VOLUME SIX—NUMBER TEN NOVEMBER, 1926

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Entered as second-class matter April 1925 at the Post Office in Philadelphia, Pa. under the act of March 3, 1879.

MISSIONARY INTEREST AND ZEAL

Missionary effort and work are fundamental to the Christian faith. The Christian who ceases to be a missionary at heart and in spirit, ceases to be thoroughly evangelical. The passion for evangelism is the flame of evangelicalism. The passion to evangelize "the unevangelized is the glow of the Gospel and the fervor of Christianity. Christianity is not self-contained, it must flow out in testimony and an out-reach to others. In this connection we call attention to a few very marked and clear-cut observations:

1. The spread of Christianity and its perpetuation down through the centuries since Christ came and died for a lost and condemned race, is the direct result of personal testimony borne by His faithful followers. If the disciples after Christ's death, resurrection and ascension had proven unfaithful to the trust committed unto them, we to-day would be groping in heathen darkness and superstition exactly as do the millions of unevangelized heathen in the world. But they faithfully bore witness concerning Christ and down through the centuries the light of the Gospel reached us, and we are rejoicing in the consciousness of salvation through the work and Person of Christ. Shall we deny to others that which is so great a boon to us? God forbid!

2. The missionary interest of God's people needs to be continually stimulated, just as every other Christian duty and obligation. To this end information concerning the cause of missions must be freely given and the needs of the various countries and missions must be made known. The conscious realization of a need will bring conviction and induce to action if God's people are open to the leadings of the Holy Spirit and the teaching of God's Word. There cannot be real conviction where the true facts are not known concerning the need, neither will there be any real intelligent and earnest action where this is the case. If God's people once realize the real condition of those who are without a knowledge of Christ and become conscious of the seriousness of their responsibility to bring them the Gospel and to make Christ known among them, the work of missions will receive a new impetus. When such is the case, workers and means will be forthcoming and the flame of holy enthusiasm will burn brightly. Then playing with missions will be at an end and there will be whole-souled and earnest effort to carry the Gospel to the ends of the earth, thus to gather out from among the nations the Church, the Body of Christ. Then God's people will recognize their stewardship and those whom the Lord has entrusted with this world's goods, will consecrate their means and pour them out upon the altar of sacrifice and devotion, for the sake of Christ, the Gospel, and precious souls, and sufficient funds will be available to carry on the work of missions to the greatest degree of efficiency and to the greatest possible measure of success.

3. The cause of missions, does not only need money, but it also needs men and prayer. It needs consecrated lives and lips to carry the Gospel, and it needs faithful intercessors to plead with God against the powers of darkness, that His servants may be preserved and empowered and that His Word may have free course and be glorified. Many of God's people are willing to give of their means now and then, who are not willing to go and who have no heart to pray. God is calling for both workers and intercessors. Do we hear the call and are we ready to respond? We may safely say that when God's people hear the Divine call to go and carry the Gospel and to intercede for the cause of missions in the Name of Christ, they will have a burden for the lost and a passion for souls that will constrain to consecrated living and sacrificial giving. They need the missionary vision first of all, and out of it will be born the missionary passion, if they are willing to have the Holy Spirit lead them out into the fullness of God's great heart of love and His purpose of grace in Christ Jesus, for the present age. But we do not now refer to the missionary vision and passion that will mean the giving of a great deal of money for the cause of missions only, but the giving of human lives, young men and women, the noblest and the greatest of all possible missionary gifts. Surely, where the missionary vision and passion are real, there will be lives yielded to God to carry the Gospel message to the ends of the earth. Lord, give all Thy people everywhere the real missionary vision and passion, in order that there will be **going, praying** and **giving** according to Thy will.

J. H. Jowett has pictured the difference between superficial giving and giving from the heart. "Here is a man who can spare five dollars for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with superfluities, with the mere salvage of the web, and the forceful riches of life remain untouched. But he has one son, the pride of his heart, the hope of his life. One day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. 'Father, I want to be a missionary'. The light fades out of the father's sky, and the hopes of a life tumble down like temples built in dreams. That is the experience which shatters. That is where existence ripens into life. The sovereign was given, and nothing with it. The lad was given, and a life went with it, and there were blood-marks all along the way. It is the things we cannot spare which make our offerings alive."

AN IMPORTANT ANNOUNCEMENT

The editor of "The European Harvest Field" has recently accepted the call to the pastorate of THE GOSPEL (PHILPOTT) TABERNACLE at Hamilton, Ontario, Canada, and by the time the current number reaches the readers he will (D. V.) be residing there. All correspondence directly intended for him shall be addressed as follows:—

W. S. Hottel
332 Locke Street S.
Hamilton, Ontario, Canada.

CHRISTIAN HEROES

William Carey rose from a cobbler's bench to a professor's chair, by the practice of his life motto: "Expect great things from God, attempt great things for God." This is the spirit which has inspired all of our great missionaries. "Let me fail in trying to do something, rather than to sit still and do nothing," said Cyrus Hamlin. And Mary Lyon says: "If you want to serve your race, go where no one else will go, and do what no one else will do." "Our only concern is to win victory regardless of cost," said S. M. Zwemer; and Phillips Brooks tells us not to "pray for tasks equal to our powers, but for powers equal to our tasks." "Prayer and pains through faith in Jesus Christ can accomplish anything," said John Eliot, the apostle to the Indians.—*Selected.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Edward A. Steele, 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A Word About Acknowledgment of Subscriptions Received

Occasionally we receive word from our subscribers to the magazine to the effect that they have not received official acknowledgment of their subscription. The receipt of the magazine itself will be our acknowledgment. Thus a considerable amount of time and expense is saved, we believe. If, however, there is included in the subscription-price a gift for our work, we shall always send a personal word of thanks, in order that friends may know at once that the sum of money which they have sent through the mail has reached us and that we are deeply grateful for their fellowship in the ministry entrusted to us.

"The Glory Christian"

Recently our eyes were arrested by a book bearing the title, "The Glory Christian." In its most inspiring pages we read that the literal translation of "He went about doing good" is "He went **'right through'** doing good * * * *." This may, and should be said of those who bear the Name of Christ, and those who are to radiate **His** glory.

Not all are called to go to foreign lands to represent the Lord of Glory to benighted souls, but every Christian can **"go 'right through' doing good"** by just passing on to a neighbor, friend or loved one the good word concerning a book, or magazine or perchance a message that has been helpful to them.

If the **"European Harvest Field"** has in any way brought to you a message of good cheer, hope or encouragement, and you long to see others edified (which we know you do), will you not aid us in this practical ministry of ours? We do not wish to weary you by continually asking you to assist in building up a larger subscription list, but merely wish to remind you that we still desire your co-operation.

Available Bible Conference Teachers

In the October number of the magazine we made mention of the name of pastor James Emblen as being open and available for brief Bible Conferences and evangelistic campaigns. We again call attention to this fact and repeat that Mr. Emblen is well known to the editor personally. We heartily commend him as a sane and helpful Bible teacher as well as a capable evangelist.

We are also delighted to announce that pastor Charles F. Reitzel, whom our readers will remember by his helpful articles that have appeared in past numbers of the magazine and of whose assurance to give us an article regularly we have spoken in another connection in the current number, is also open and available for a limited number of conferences. We likewise heartily commend him and his faithful and helpful ministry. Put on a conference in your community and invite either one or both of these brethren. Both of them may be addressed at Altoona, Pa.

Encouraging!

As the magazine goes to press this month, we are filled with gratitude and praise to God for His many tokens of His favor upon the work entrusted to us in the vast "harvest-field" of Russia and Eastern Europe. Not only has our Lord graciously fulfilled His promise in Philippians 3:19, "My God shall supply all your need according to His riches in glory by Christ Jesus", in sending us the means of keeping our missionaries on the field, but He has done "Exceeding abundantly above all we could ask or think", in the matter of enabling us to expand our work of evangelization. We speak in particular of our Brother Dobrinin's evangelistic tour through Lapland and on up into the Arctic regions. Recently this aggressive soul-winner sent us a map showing the places included in his itinerary made this past summer.

Special prayer is requested that the "Seed" sown all along the way will bear much fruit. The Lord has given Brother Dobrinin an enlarged vision of the crying need of these people of Finland and Lapland. No doubt few of us think but very rarely of these extreme northern countries, but we believe the Lord has given us a wonderful opportunity to witness in this long-neglected field. If we will but pray unceasingly for our Brother, mighty things will be accomplished in His Name in the salvation of souls and in their being built up in the most holy faith.

Are we faithful in "holding the ropes" at home while men of God, such as our Brother Dobrinin, represent Him and us in the midst of perils of which Paul speaks in II Corinthians 11:26, 27?

> "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness".

Future Articles

We are delighted to be able to inform our readers that we have the assurance from our friend and brother, pastor Charles F. Reitzel, of articles from his virile pen for future numbers of the magazine. Brother Reitzel is a very helpful writer, and his articles always carry a profitable and instructive message. A number of very helpful articles from his pen have appeared in different numbers of the magazine during the past year, and we are certain that our readers will be glad to receive the foregoing news.

In this connection we shall also call attention to the fact that Mr. Reitzel is the author of quite a number of very instructive and helpful books and pamphlets, all of which treat upon some vital and important Scriptural theme. He will be glad to furnish a list of these books and pamphlets upon application. We suggest that our readers avail themselves of this opportunity, write for a list of his books and pamphlets and purchase a supply for their own reading as well as for distribution among their friends who will need the message they contain. Mr. Reitzel may be addressed as follows:

Pastor Charles F. Reitzel,
Altoona, Pa.

New Missionary Workers Received into the Fellowship

At a joint council meeting held in Philadelphia, Pa., October 4th, 1926, at which members of the **American-European Fellowship, The Christian Testimony to Jews,** and **The Russia Evangelization Society** were present, Mr. and Mrs. R. W. Hill of Siret Bucovina, Roumania, were accepted and received into the **American-European Fellowship,** while at the same meeting Mr. Fred Stettler, who is still in the United States, was also accepted to go forth to the same country to work with Mr. and Mrs. Hill. He is a member of the Madison Street Church, Oak Park, Ill., and is a consecrated young man, full of earnestness and zeal to go forth in service for the Lord in behalf of the lost. Mr. and Mrs. Hill are members of the Moody Church, Chicago, Ill., and have labored earnestly and faithfully in Roumania for the past two years. The Lord has blessed their labors and they have valuable evidence of the results. They are laboring on in faith, trusting the Lord for their support, and it is their earnest desire that this great privilege shall not be interfered with. In a letter dated September the 13th, in which Mr. Hill writes about coming into the **American-European Fellowship,** he says, "Up to this time we have not heard of any Society which is interested in Roumania, and we know of no Society operating here, except two English Jewish Missionary Societies. Even they

(Please turn to page 13.)

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

THE DIVINE PRESENCE

"At my first answer no man stood with me, but all *men* forsook me: I *pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion" *(II Tim. 4:16, 17)*.

The cruel persecution of the Christians at Rome, under Nero, seem to have preceded the writing of Paul's Second Epistle to Timothy. Numbers had been put to death in a most cruel way, or had been driven from the city, and the rest seem to have been greatly terrified and intimidated; so that at his last trial the Apostle Paul was left alone, not one of his friends had the courage to attend the tribunal. No human friend stood with him. What a sore trial it must have been! Surely the Apostle was human enough to crave a bit of human sympathy and support. But all was denied him and he had to face the tribunal all alone.

But Paul was not left alone. Nay, the Lord stood by His faithful servant, and delivered and preserved him. Yes, and the Lord always stands by His own. He never forgets them nor leaves them alone. It is written:

"He hath said, I will never leave thee, nor forsake thee" *(Heb. 13:5)*.

This is a Divine promise, directly from God's own mouth: "For Himself hath said" *(A. S. V.)*. It is a most encouraging promise. This sentence is full of meaning and expresses the most glorious assurance to all God's people, of every nation, kindred, tongue and tribe. And it is for us to-day. And it is most definite and emphatic— "I will never leave **thee**". And, then, too, it is very sweeping and strong—"I will **never** leave thee"!

This Divine promise occurs again and again in the Scriptures. It was given to Jacob *(Gen. 28:15)*, to Joshua *(Deut. 31:8)*, to Solomon *(I Chron. 28:20)*, and to Israel *(Is. 41:10)*. And this same promise is given by the Lord to His people in this present age and dispensation.

This Divine promise is exceedingly consoling. It relates to God and me, "I" * * "thee". It relates to the individual believer and not merely to the people of God, collectively. God takes thought and care of every individual child of His; He is with each one and **never** leaves any of them.

This Divine promise provides for all our troubles, losses, desertions, weaknesses, difficulties, places, seasons, dangers, trials and needs. God's presence is assured in every place and in every condition in life. It is the guarantee of our greatest and highest good. And God keeps His promise. He never failed Paul, but stood with him to the end.

"I have read," says Brooks, "of a company of poor Christians who were banished into some remote part, and one standing by, seeing them pass along, said that it was a very sad condition these poor people were in, to be thus hurried from the society of men, and made companions with the beasts of the field.

"True", said another, "it were a sad condition indeed if they were carried to a place where they could not find their God. But let them be of good cheer, God goes along with them, and will exhibit the comforts of His presence whithersoever they go."

"The soul that on Jesus has leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake".

THE GLORIFIED CHRIST IN THE MIDST OF THE CHURCH

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle" *(Rev. 1:12, 13)*.

In this chapter John is on the earth, and is looking at the vision of the glorified Son of Man in Heaven. And what a vision he had! The Son of Man glorified in the midst of the seven golden candlesticks! Let us honestly and soberly inquire what this vision of glory represents and what the lesson is we are to learn therefrom.

We shall not now occupy our minds and thoughts with the glory of the Son of Man as John beheld it, great and marvelous as it was, but simply with the place He occupies and holds. John saw Him in the midst of the seven golden candlesticks. The word "candlesticks" is more accurately rendered "lampstands". And according to the Lord's own word to John, the lampstands represent the Churches—"And the seven lampstands which thou sawest are the seven churches" *(vs. 20)*. What John saw therefore was the Son of Man, the Lord Jesus Christ in the midst of the lampstands or the Church. Yes, all down through this present age and dispensation the Lord is in the midst of the Church beholding the good and the evil that are done, commending and rewarding the good and disapproving and judging the evil. In this great fact of Divine truth we have brought to our attention the idea and thought of the moral government of God over His people.

The Church is set forth in Scripture as the family of God, "His Temple" *(I Cor. 3:16; Eph. 2:19-22)*, and His "House" *(I Peter 4:17)*. And because the Church is the House of God, He exercises moral government over it; He disciplines and chastens His people. We should never allow ourselves to be carried away with the fanciful and foolish notion that because we are living under grace, it does not matter what we do nor how we live. This is false and fatal. It is true that we are saved by grace and stand in grace, and praise God that it is so; for we could certainly not be saved nor stand any other way. But then, too, it is equally true that we are under the moral government of God. Now God is essentially and absolutely holy. Therefore holiness becometh His House. His holy presence demands a holy life and walk, as it is written:

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" *(I Peter 1:14-16)*.

Because the presence of a holy God in the midst of the Church demands a holy life and walk on the part of His people, He exercises judgment over them. The Apostle Peter gives us light upon this thought, when he says, "For the time is come that judgment must begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God"? *(I Peter 4:17)*. It will be noted in the reading of the context, that in the preceding verses the Apostle is speaking about true Christian suffering, describing its character and nature, setting forth the rightful Christian attitude under it, as well as the blessings it brings to those who are properly exercised thereby. And in the above quoted passage he sums it all up and gives the Divine reason for the suffering that comes to the Christian. The Lord would have it so that the place where He dwells should in all things maintain the things which please Him. Therefore the Christian's suffering is the manifestation of His government over His people, it is the judgment of His House, to the end that the things might be maintained that please Him and that are in harmony with His own holy character.

In many instances, no doubt, the judgment of God is His chastening discipline for positive evil allowed in the life and practiced by His people. If they fail to judge themselves they will be judged or chastened of the Lord *(I Cor. 5:1-5; 11:30-32; I Tim. 1:19, 20; I John 5:16, 17)*. But in the instance of true Chris-

(Please turn to page 9.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Avenue Baptist Church, Paterson N. J.*

STUDY NUMBER 18, CHAPTER 18

This 18th chapter, that we are about to study, records the destruction of the literal city, Babylon. In our former papers we have shown that prophecy foretells the rebuilding of that city on its ancient site, on the plains of Shinar, on the banks of the Euphrates. That the destruction of Babylon in this chapter is not the same as that in the previous chapter, is clear from the opening words, "after these things". Chapter 17 gives us mystical Babylon, and this chapter gives us literal Babylon. In 17:16 we learn that Babylon the Harlot is destroyed by the Kings, while in 18:9 we learn that these Kings shall mourn over the destruction of commercial Babylon; this alone proves the two chapters to be distinct.

Merchants

For the first time in the New Testament we have the word "merchant" in this chapter. A great mercantile center will be established for all the world, and the merchants of the earth gathered there. Business interests are fast becoming the chief factor in the world, even to becoming the most potent force in legislation. Governments are strong according as the business of the country is in a healthy condition. The merchant will soon be the most powerful man in any land. It is a question if even now it is not so in our own land. And none will argue that business is becoming more pure, or business methods more upright. And if that is true it is only natural that when the world's metropolis is built and the world's commerce gathered into it, it also becomes the center of the world's sin.

Commerce

In verses 12, 13, we have specified the chief articles of the world's trade just before God destroys it. It is in seven divisions. (1) **Jewelry**:—"gold, silver, precious stones and pearls." (2) **Fine Clothes**:—"linen, and purple, and silk, and scarlet." (3) **Fine Furniture**:—"thyine wood, ivory, precious wood, brass, and iron, and marble." (4) **Perfumes**:—"Cinnamon, odours, ointments, and frankincense." (5) **Expensive Foods**:—"Wine and oil and fine flour, and wheat and beasts." (6) **Costly Equipage**:—"Horses and chariots." (7) **Commercial Vice**:—"The bodies and souls of men." (This last takes in the White Slave Traffic.) What more accurate description could be given of the trend of trade for to-day? Jewelry, clothes, perfumes, banquets, and automobiles and the white slave evil in which 50,000 girls every year are bought and sold to lives of sin.

Man's Sin

One little verse in this chapter we must not overlook. It is verse 5 in which we are told that the sin of Babylon finally reaches Heaven. Now Babylon tried to build to Heaven in Genesis 11, but did not succeed. They now succeed in reaching Heaven but only with their sin. In fact, this is the only thing of man's doing that ever reaches Heaven. The only thing concerning man that God ever calls great is man's iniquity *(Gen. 6:5)*. God never talks very much about man's righteousness except to tell us that all our righteousnesses are as filthy rags *(Is. 64:6)*.

In Genesis 15:16 God told Abraham that his posterity would not come out of Egypt till the fourth generation, because "the iniquity of the Amorites was not yet full". God had to wait in judgment till they had filled their cup. And God is now waiting till that cup is again full, but this time for Babylon. Then shall her judgment come when her sins reach Heaven.

Babylon Burns

This chapter tells us that Babylon is to be destroyed by burning. It is to be destroyed so terribly that it will be an eternal curse, and nothing will be left but a burning, seething lake where was once the world's most beautiful city, as over Sodom is the Dead Sea.

It is remarkable that Babylon will be rebuilt with material that will burn. The enormous ruins of ancient Babylon and the mountain-like ruin of the tower of Babel are still in existence in a remarkable state of preservation, and all made of a bituminous material that will burn with a terrible heat and much flame and smoke. This is not true of any other spot on the face of the earth.

Wine and Oil

Among the articles of commerce in this chapter we read of "oil and wine." This might pass without special notice if it were not that in 6:6 we have these specially noticed and mentioned as being "exempt" in the time of famine under the third seal. No two commodities are more prominent than these to-day. Wine brings up the question of Prohibition, which is now an international question, and is before the whole world. Concerning oil a prominent editor recently wrote, "Rivalry among the nations for control of the remaining oil supplies of the earth, is the dominating factor in present-day international affairs. It has disrupted more than one peace conference, has dictated the policy of governments and has determined the political future of vast populations." How wonderful that this should have been mentioned 2,000 years ago, yet not wonderful for the Book is from God.

Lamentations

There is much weeping and lamenting in this chapter over the destruction of Babylon, for the things destroyed are what the world values most. We as the Lord's people must be on our guard and learn God's estimates and values and not those of the world. What the world seeks, God tells us to beware of. "They that will be rich fall into temptation and a snare" *(I Tim. 6:9)*, yet how many yield to the desire for wealth and "pierce themselves through with many sorrows". Let me refer the reader to one remarkable saying of Jesus in Luke 16:15: "Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God". This verse is exemplified in our chapter in Revelation, for in Babylon is massed together the world's riches and glory and power, but all is hateful to God. God's estimate is not ours, but His estimate is infinite wisdom and is always right.

Heaven Rejoices

We are not told who the speaker is in verse 20, but Heaven is told to rejoice, together with all the Prophets and Apostles because Babylon is forever destroyed. Verse 24 tells us that in Babylon was found the blood of all the prophets and saints that had been slain on the earth. Babylon then is the heading up of something that has been in existence through all the ages. It is something important indeed if all Heaven is told to rejoice. This command is completely and fully carried out in the next chapter. I am wondering whether the writer and the reader of those lines could rejoice over the destroying of all earth's glory, or whether we would say "too bad." How unlike God we are; how prone to be worldly if we do not watch; how little of real spirituality in our character. Oh, to be more like Christ!

But we shall be like Him. God's purpose is to make us like His Son. I think I know the deepest longing of every really Christian heart. It is to be "more like Jesus." Well, that desire will be fulfilled. "We shall be like Him for we shall see Him as He is" *(I John 3:2)*. "For whom He did foreknow He did predestinate to be conformed to the image of His Son" *(Rom. 8:29)*. And one mark of our real likeness to Christ here now will be to seek what God values, to prize what He prizes since we are now risen with Him, and even now seated with Him in the Heavenlies *(Eph. 2:6)*. "Let us seek those things which are above where Christ sitteth at the right hand of God".

HIGHWAYS OR BYWAYS?

O. R. PALMER

In the days of Shamgar the son of Anath, in the days of Jael, **the highways were unoccupied**, and the travelers walked through **byways"** *(Judg. 5:7)*.

The Book of Judges is a Book of lights and shadows among the children of God. Of lights so far as the grace and power of God are concerned, being a marvelous record of His abiding grace and faithfulness. But it also abounds in shadows because of the failure of men in the midst of testing and trial.

Joshua, the strong leader was dead, but the great, the unseen Leader was still alive, and well able to raise up other leaders and to manifest His grace and faithfulness to those who were true to Him.

The Book begins with a revelation of the Lord and His power, but before the first chapter is completed, the Holy Spirit records the **did nots** and the **could nots** of the Children of Israel. They soon descended from the mountain-top of victory and blessing, to a policy of compromise, with their enemies in their midst, paying tribute.

The result of such declension was internal strife, dissension, apostasy and spiritual anarchy, so aptly described in the last verse of the Book:

"In those days there was no king in Israel, every man did that which was right in his own eyes".

Is it invariably the same? If the Word of God has no vital hold on His professing children there will be envy, gossip, backbiting, strife, bitterness, division and every hateful thing. Where the Word of God is received and lived there will be humbling, confession, forgiveness, love, gentleness, forbearance, consistent testimony, a seeking after the lost, a desire to be like Christ and to make Him known. "By their fruits ye shall know them".

At this time the Children of Israel were in captivity and greatly oppressed *(Judg. 4:1-3)*. Their glorious testimony had been lost, and they choosing other gods *(Judg. 5:8)*. Would that every child of God who longs for better things in our day might carefully study this significant Book. When the highways were deserted and the people walking in byways the Lord raised up the prophetess Deborah and her able assistant Barak to bring the people back to Himself and to cause them to triumph once more over their enemies. It is a record of Revival ways and power.

Jabin

Because of the evil doings of the Children of Israel they were sold unto Jabin. God is faithful to reward His children for the good and also to chasten for that which is evil.

The word Jabin means intelligent, and is derived from a Hebrew word which means to **separate mentally**, to be eloquent, to deal wisely, etc.

Herein lies one of the gravest dangers of our day. Mental discernment is not spiritual discernment, dealing wisely from the 'natural' standpoint can never overcome the powers of darkness. The 'natural' man is a fallen creature, his mind is at 'enmity' with God *(Rom. 8:7)*, the things of God are foolishness to him *(I Cor. 2:14)* and his reasoning a prey to demoniacal influences *(James 3:15)*. The church at large is largely in captivity to Jabin and this lies at the root of the denial of the revelation of God, the skepticism, the rejection of the supernatural in pulpits, seminaries and colleges. Dead men fill pulpits and pews.

The Byways

If we have never seen, or lose sight of our high calling in Christ Jesus, we soon lose our fellowship, pass lightly over our privileges in prayer life, in ministry in the Name of our Lord, we easily descend from highways to byways. Byways produce but by-products of the Gospel, at best. What a crop we have!

Pulpits filled with men of mental discernment and oratorical ability, but with no vital message from God.

The Church seeking for a place in politics, to influence Governments, to enter world Courts, but with little or no access to the great Heavenly Court.

Seeking for world federation instead of soul regeneration.

To purify the world's amusements instead of saving people from them.

To educate the heathen into righteousness, but neglecting the Gospel which is the power of God unto salvation to every one that believeth.

The byways are filled with travelers, but the Holy Spirit is grieved and hindered, God's people are in captivity to Jabin, Satan is undisturbed, sinners are unsaved, lawlessness sweeps over the land, the bands of moral restraint are being broken in sunder, and the church at large is paralyzed and powerless.

The Highways

The highways of God are provided for His people, they are given to us in Christ and they are still open. "Blessed are the people that know the joyful sound: they walk, O Lord, in the light of Thy countenance".

They testify strongly of the mighty deliverances of God, taking out of the kingdom of darkness and translating into the Kingdom of His Son *(Col. 1:12, 13)*.

They bear testimony of the mighty energizing power of the new life and the new man, beginning now but never ending *(John 3:16; 5:24)*.

Of that fellowship with Father and Son, where joy is full and Divine power manifested *(I John 1)*.

Of a reality in prayer fellowship and power little explored *(John 14:12-14; 15:1-8)*.

Highways of holiness, of grace and power, where the gates of hell prevail not *(Matt. 16:18)* and where the 'spoils' are taken from Satan's kingdom *(Acts 26:18; John 20:23)*.

When will the church of God return to her rest and place of strength. When will she put on her beautiful garments, and the highways be once more occupied?

"Return, return, O Shulamite, that we may look upon thee" *(S. of Sol. 6:13)*.

AS ON EAGLE'S WING

A SERMON, BY DR. C. I. SCOFIELD

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" *(Is. 40:31)*.

The fortieth chapter of Isaiah presents, in a series of startling contrasts, the permanency, wisdom and power of God, and the evanescence, folly and weakness of man. As to man, he "is as grass", and "the grass withereth and the flower fadeth". Even the nations are as a drop of a bucket and are counted as the small dust of the balance. To this common lot even the great of the earth form no exception: "He bringeth the princes to nothing; He maketh the judges of the earth as vanity".

If this were all, if the voice of inspiration spoke only to remind man of his insignificance in the tremendous universe of which he is a part, of his transitoriness and his folly, the passage would be a mere counsel of despair. In the vortex of force in which man passes the days of his life he easily comes, if he be thoughtful, to see how puny is his arm, how few and foolish his days.

But the chapter does not end with a counsel of despair, but with a shout of victory. At the very last there is brought into view a class singularly distinguished from the mass of humanity by the presence in their experience of the very qualities so lacking to the common experience. These favored ones "renew their strength", they "mount up with wings as eagles", they "run and are not weary", they "walk and are not faint". The contrast between these and the mass of men is almost as striking as that between the mass of men and the "Creator of the ends of the earth". In very deed He sweeps them into His own strength, for "He giveth power to the faint, and to them who have no might He increaseth strength".

Surely we all, and especially we who call ourselves Christians, are vitally interested to learn, if we may, the secret of those happy ones who rise as on eagle's wings above the temptations and spiritual perils of life, who run the race set before them with unwearied feet and who walk through life's experiences with unfainting heart.

When we come to ask what it is which marks off these victorious ones from the lot of weakness and spiritual inefficiency common to

most, we are struck by the fact that they are characterized by a certain attitude toward God. And, what is especially noteworthy, that attitude is not a strenuous, but a passive one. They come into their great inheritance not by doing mighty deeds for the Lord, but by simply waiting upon the Lord. That is all. Then the wonderful fourfold blessing follows: and to those who simply "wait upon the Lord", the fourfold blessing is secured by omnipotent "shalls".

Now, friends, when God attaches a condition to blessing, the condition must be met if the blessing is to be received. Our first concern, then, is to make sure we know what Scripture means by the phrase to "wait upon the Lord". And here Scripture itself must speak. Usage is often very wide of the meaning. Let us then turn to three characteristic passages in which the expression is used and from which we may draw a clear definition. The first of these is Psalm 62:1: "Truly, my soul waiteth upon God". The margin gives the literal rendering "is silent". To wait upon the Lord, then, is, first of all, to hush down all the clamor of the soul, all the questionings of the unquiet heart, into absolute silence in His presence. That is not, as we shall see, the whole meaning, but it is the fundamental meaning.

This exposes at once a very common mistake concerning waiting upon God. We habitually think of it as prayer. But prayer is vociferous, prayer is petition, prayer is asking God for something. Waiting upon the Lord is first of all silence, that He may speak.

Turn now to Psalm 104:27: "These all wait upon Thee, that Thou mayest give them their meat in due season". You remember the context; all created life is represented as dependent upon God. "Thou openest Thy hand, they are filled with good; Thou sendest forth Thy Spirit, they are created". And this gives the second phase of meaning in this significant phrase. They that wait upon the Lord are silent, but it is the silence of need, of expectation, the silence of those who stretch forth the empty hand, to be filled, believing that it will be filled.

One other passage, and we complete our definition. It is to be found in Proverbs 8:34: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors". The imagery here is of the palace of an oriental monarch. At his gates are those who are silent that they may hear him, their attitude is expectant and their place is that of servants of the king girt for instant unquestioning obedience to whatever he shall say.

And that is what the Bible means by "waiting upon the Lord", to be silent, dependent, expectant, obedient.

There is a beautiful illustration of this in the 23d chapter of II Samuel, where David's mighty men pass in review before the memory of the dying king. He recalls their great deeds and among the chief of them puts that singular incident when David, in Adullam, sighed for a draught of the cool water of the well by Bethlehem which had slaked his boyhood's thirst, "Oh, that one would give me drink of the water of the well of Bethlehem"! It was not a command, but three men heard the sigh of the king, and even his slightest wish commanded their obedience. They fought their way through the Philistine host, drew the water, and fought their way back to David. They were "waiting"—near enough and silent enough to hear the sigh of their master, and obedient enough to do what he wished.

My friends, let us ask ourselves: Do we really know how to wait upon the Lord? Is it possible for us to be still in His presence? Do we realize our utter dependence upon Him? Are we ready to obey when He shall speak?

Now let us look at these great blessings which are sure to him who waits upon the Lord:

1. **"They shall renew their strength".** The great need of man is renewal. To live costs life. Every day we live we expend not merely thought, effort, but life itself. Here the spiritual and the physical are most intimately blended, and as the physical life must be renewed by food and rest, so also must the spiritual. Real service for God is costly of life. When the woman touched the hem of Christ's garment He stopped. "I perceive", said He, "that virtue is gone out from Me". The woman was healed, but Christ felt the drain of her faith upon His life forces.

This is true of all real service. "I protest by your rejoicing", cries Paul, "that we die daily". He was always bearing about in the body the dying of the Lord Jesus, but he testified that his inner man was renewed day by day. Well, this is the first blessing promised to them "that wait upon the Lord". A great and necessary blessing for all who serve. The margin has a precious rendering, "They shall change strengths". They that wait upon the Lord bring to Him their exhaustion and receive His strength. Have you never seen two clouds approach each other on a sultry summer evening? One is cold and dark, the other lambent with electric flame and energy. Presently there is interchange. The glowing cloud discharges of its superabundance into the exhausted cloud until there is an equilibrium.

2. **"They shall mount up with wings as eagles".** Have you ever stopped to ask what this means? Something great and splendid, of course, but what? Do you know anything about eagles? Note a few things: the eagle rests high. You never find an eagle's nest in a swamp, but always away up in the clear, pure air of the heights. He has to do with great things, with breadth and height and depth. Watch him as, holding his crag "with hooked hands", he awakes at the first glow of dawn. Long before the low levels have felt the touch of the new day the eagle is bathed in its flight. See him as, spreading his mighty pinions, he launches out over the abyss and, beginning that tremendous spiral flight, mounts up and up and up till, a vanishing speck, he is lost in the pure spaces above, and there, alone with God, he rests on balanced wing. He is keeping his morning watch.

And that is where the Christian belongs. His service and his suffering are on the earth, but his home is in Heaven. "If ye then be risen with Christ, seek those things which are above"—how much "above"?—"where Christ sitteth". For blessing, for power, for wisdom, the Christian is dependent on communion with the Father and with His Son, Jesus Christ. There is a beautiful moral order here. First, renewal of strength, and then the eagle flight into God's presence. We habitually drop this out of our Christian thought and put the order, first renewal, then work. But God never puts service before fellowship—never. And service that is not done by one fresh from His presence is a poor, cold thing.

You, my friend, were never helped in your spiritual life except by one who came to you with a better, higher experience than your own. I read a story of a caged eagle that felt ill. Its owner could do nothing to better it, so he took it out of the cage and carried it out upon the mountain side and set it down in the heather. The bird seemed unconscious of its surroundings, and sat with drooping wings and lack-luster eye. Then, as the man watched, he heard a scream in the upper air, and there swept down upon the sick bird a great free eagle from the upper air, fanning the drooping bird with his mighty wings, and at last bearing it upon its own strong pinions up into the healing and quiet above. I pity the Christian who, in moments of weakness and discouragement, has never felt a ministry like that.

But we must not forget that the eagle is a solitary bird. You may find a flock of geese, but never a flock of eagles. What does this mean? It means, friends, that if you are going to take the upper air, if you are minded for the intimacy of God, you must learn to go alone. There is inspiration and blessing in Christian fellowship—thank God for it! But those who would know the deeper mystery of His fellowship must expect to pass through some separating experiences. Perhaps all human props will be suffered to fail, that you may be utterly cast upon Him. Well, He will not fail. You will not love men less for such an experience, but you will trust God more.

Now, is it not a marvel of human experience that with this eagle life open to us all, we are so content to grovel here below? John McNeill, the Scottish evangelist, tells a story of a captive eagle brought up in a barnyard with a shackle on its foot, and knowing no other than a barnyard life. One day the farmer bethought him of the hardship to a free bird of such a life, so he cast off the shackle. But the eagle continued to hobble about the barnyard as if the shackle were still there. Then the farmer took the bird and set him on the high wall surrounding the barnyard. For the first time he saw the far distance of the mountains, the flashing of mountain streams, the cloud flecked blue of the sky, and,

spreading his wings, he soared aloft into his native element. Friends, Jesus Christ has made us free, and no power can prevent our heavenward flight if only we are minded to go.

3. **"They shall run and not be weary".** Here the simile changes, but not the moral order. The Christian life must have its eagle flights, but there is also a race to run down here. How easily it wearies us! Encouraged by the promises of great rewards at the end, we cast off weights and sins, and say with Paul that, "forgetting the things that are behind", we "press toward the mark for the prize of the high calling of God in Christ Jesus". But our race is likely to be a mere spurt. We are running in our own strength, or under the whip and spur of conscience. Unrefreshed by any renewal of our strength, or by any flight as on eagle's wings, we lag in the race, and soon, alas, cease to run. Only the strength of the upper air can sustain the unwearying runner.

4. Now note, finally, the last of the blessings promised to those who wait upon the Lord: **"they shall walk and not faint".** What an anti-climax this seems! Are, then, all our splendid and exultant eagles' flights to end in just walking? Yes, friends, the eagle flight is unto that.

Have you thought what the "walk" means in Scripture? Just the daily life. We rise in the morning, and take up our lives where we left them when sleep sealed our eyelids. The "daily round, the common task" confronts us "with its menace or its plea". If we are ever to glorify God we must do it right there. Our Sunday piety won't do if we have failed in the home, the workshop, the office, the field, the street. All we can get in the upper air is needed right there.

How Christ illustrated this! He was always in the bosom of the Father, but he was also in the carpenter's shop at Nazareth, in the home at Nazareth, in the synagogue, in the house of pain and death, and in the busy street. That is the unique glory and significance of His life—a Divine life expressed in the terms of human fellowship and toil.

Distrust, friends, any spirituality so-called which does not bear this test. You remember how Homer wins us by saying of one of his personages: "He was a friend to man, and lived in a house by the side of the road". Ah, friends, that is what this poor old world needs—friends who live by the side of the road where humanity must walk.—*Serving and Waiting*.

"I DON'T BELIEVE IN MISSIONS"

CHARLES F. REITZEL

Persons who utter the above words generally tell the truth. They would speak a falsehood if they said otherwise. But such a confession is not a credit to the ones that make it. It is not an honorable thing to be an infidel in respect even to but one of the plain teachings of Jesus. Like the early disciples, there are those who would still "send away" the Syrophœnecian woman, a poor, distressed heathen. Or, like Peter, many need the vision of the sheet full of "all manner of beasts, and creeping things, and fowls of the air", to make them orthodox on this great and important subject.

But permit me now to take these words of the anti-mission believer and set them forth under various aspects so that all may see them in the true heinousness of their real nature.

1. How would such words sound from the lips of your minister? If some Lord's Day you should take your guests of some intelligence with you to church, and your minister should openly express his disbelief in missions, how would you feel? Would you feel proud of your minister? Would such a declaration exalt him or lower him in your estimation? It would lower him, would it not? Why lower him? Think a moment.

2. If you should some day pick up a book written by one of the great lights in the ecclesiastical world, say Moody, or Spurgeon, or Chapman, or one of the early fathers of the church, whose writings you always admired, and you should find therein a statement antagonistic to the cause of missions, what would you think? Would such a man rise or fall in your admiration? He would fall, would he not? Why fall? Think a moment.

3. If you should hear of a Synod, or Conference, or Presbytery, in its "resolutions" putting itself on record as strongly opposed to missions, what would you say? Would you praise or condemn the act? You would condemn it, would you not? Why condemn it? Think a moment.

4. If you should chance to hear in passing a saloon some day a man inside loudly and enthusiastically advocating the cause of missions, how would it impress you? Would it impress you as something unusual? Would it strike you as a singular or common thing? It would strike you as unusual and singular, would it not? Why unusual and singular? Think a moment.

5. If some day in reading your Bible you should find among the sayings of Jesus these words, "Give no thought to missions," etc., how would the words impress you? Would you look upon those words as a misprint or a typographical error? Would such words exalt or debase the Person of Christ in your estimation? Would they magnify or lessen your conception of His love for sinful, mortal man? They would debase and lessen, would they not? Why debase and lessen? Think a moment.

6. If after discouraging the work of missions by a life of indifference you should die, would you desire the minister in his eulogy over your mortal remains to emphasize your anti-mission attitude? Would such a eulogy enhance or detract from your other virtues? It would detract from them, would it not? Why detract? Think a moment.

7. If after you leave this world and when you appear before the judgment seat of Christ to receive the reward for the deeds done in the body, will you prefer your life with its influence to have been in favor or against the work of missions? You will prefer it to have been in favor of missions, will you not? Why in favor? Think a moment.

8. If you were a Sunday School teacher and some day one of your scholars would, as a result of your teaching, go to India in the interest of missions, how would you feel over the matter? Would the act of the scholar commend or disparage your work as a teacher? It would commend your work, would it not? Why commend it? Think a moment.

9. If out of the congregation to which you belong one should offer herself as a candidate for the foreign mission field, would you boast of the act or would it make you feel like covering your face in shame? Would you consider your congregation disgraced or honored? You would boast of the act and feel that your congregation was honored, would you not? Why boast of it and why feel honored? Think a moment.

10. If Jesus should come to-day and find two persons, the one engaged in mission work and the other opposing that work, which one of these two persons would you prefer to be? You would prefer to be the one engaged in the work of missions, would you not? Why your desire to be the one engaged in that work? Think a moment.

11. Now, reader, we have looked at the words of the anti-mission believer from different angles. We have seen their folly. But before dropping the pen let me ask one more question, which may make his words appear even more ridiculous. Would you be willing to put those words into a kind of legal form and put your name to them? Would you sign the following:

To Whom it May Concern:

This is to certify that I hereby, in the presence of God, openly and fearlessly declare my disbelief in the work of missions.

Name .....

Would you be willing to fill in the above blank with your name and have it pass under the eyes of the readers of this tract? Would you feel proud or ashamed of the act? You would feel ashamed, would you not? Why ashamed? Think a moment?—*Tract.*

The article entitled "From the Fogs of Modernism to the Sunlight of Calvary", by F. Spencer Johnson, will be continued in the December number of the magazine. It reached the editor too late for the current number.

THE LOVE OF THE TRUTH

"They received not the love of the truth" *(II Thess. 2:10).*

It is a startling revelation of the prophetic Scriptures that not unbelief, but faith, is to be the dread reality of the last days; not a negation of good, but an affirmation of evil; not a gross materialism, but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of Antichrist. Paul states it with great boldness. "God sendeth them a working of error (an energy of delusion), that they should believe a lie" *(II Thess. 2:11, A. S. V.)*: not an hypocrisy, nor a creed accepted under compulsion, but an ecstasy of enthusiasm—like the infatuation of the Mohammedan—producing a genuine faith, a faith, but in a lie. The religious instinct, like nature, abhors a vacuum; the faith the returning Christ will not find *(Luke 18:8)*, but a new faith, in judicial retribution, will have mounted the throne of the old.

Now how is this portent explicable, of faith in a lie? The surface reason is obvious. The day that approaches, on whose confines we seem to be, is "with all deceit." We must be prepared for counterfeit conversions, counterfeit revivals, counterfeit miracles of the Spirit, and even counterfeit heavenliness of character. But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. "This unparalleled hallucination" as Dr. Eadie says, "indicates a mysterious state of mind and of society—anti-Christian, anti-theistic, credulous, with a fatal facility for being imposed upon by hellish mastery and subtlety."

But even so, the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil: the Apostle reveals it. "Because they received not the love of the Truth". Here is a phrase of masterly revelation. It is not "they received not the Truth;" God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—"received not the **love**"—seems to show that to every soul, however blind, however dark, God offers the love of Truth: the after life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to love the Truth.

For we are here confronted with the dreadful fact of judicial retribution. "God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness".

Love of error is an automatic recoil of indifference to the Truth. Man's soul is so made that every rejection of the Truth weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper sin. For this is the goal of righteous retribution. "God sendeth": when man shuts the door in the face of God. God locks it; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness.

Two counsels of the Holy Spirit are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside"; "holding faith and a good conscience; which some having thrust from them make shipwreck" *(I Tim. 1:5, 19)*. Faith is a heart-whole acceptance of the truth: a "good conscience" is a life squared to that Truth.

It is an absurd sentiment, prevalent among the churches, that we may believe what we choose. Faith in God is not optional, it is obligatory: I must believe what God says, and all that God says, or I sin: and the decisive proof of faith is obedience. "My beloved brother," Mr. Mueller once said to Dr. Pierson, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more: if not, the light will be withdrawn." To see the Truth and not to embrace it is to foul the conscience; to have the Truth search our life, and refuse to let it be searched, is to foul the conscience; to decline to pay the price of Truth is to foul the conscience: and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass—it swings true. All things are possible to him who follows God from light to light. "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand" *(Dan. 12:10, A. S. V.)*.

The second counsel of the Holy Spirit is that we cultivate a passionate love of, and faith in, the Truth. God has called us to salvation in (1) sanctification of the Spirit—which is His work, and (2) belief of the Truth—which is mine; and if I refuse to do my work, it is impossible for God to do His. No cost can be too great for Truth: "her price is above rubies."—*D. M. Panton, in the Overcomer.*

WRECKS

By F. Spencer Johnson, *Evangelist, England*

In his book entitled:—"How to Deliver Souls from Deception and Possession," Mr. Charles Hugh Usher says:—

"I appeal to the hearts of God's people on behalf of the many Christians who are held in bondage through deception by the great Adversary of our souls.

"Who will help these spiritual wrecks? Who will minister to them? These once useful workers in the Lord's Vineyard, now wrecked by yielding to evil spirits, through deception.

"The moral wrecks of society are cared for by the world and the Church. But who cares for **spiritual** wrecks?

"Many are suffering from nervous breakdowns, through excessive excitement, and sensuous indulgence in supernatural manifestations. The average Christian dismisses such cases by saying:—'Oh, they must have given way to some secret sin.'

"Such superficial judgment shows the ignorance that prevails amongst Christian workers regarding deception and possession, and Satanic counterfeits that are abroad to-day. Many of these poor wrecks find themselves in asylums. Others remain a burden and a problem to their relatives.

"And all of them seem to be abondoned—left—to drag out a life of torture and hell—a life that has no hope in it. I met a Christian man who told me that he had been to many of the leading spiritual men to ask them if they could help him out of the state of despair he was in. They practically all told him the same thing,—that he must have sinned against God, and that if he confessed his sin, and claimed the Blood, he would get back his peace.

"But, as I talked with him, I saw clearly that it was not sin which was holding him in bondage, but evil spirits. I said:—'Brother, you are possessed by an evil spirit, and **he** is holding you in this bondage that you are in.' He said:—'Can I be delivered?' I said:—'Yes, by the Authority of Christ.' We knelt together, and before God confessed our sins and our need of cleansing. Then I asked God to grant me the fulfilment of Luke 10:19 *(R. V.)* 'Behold I have given you authority * * over all the power of the enemy: and nothing shall in any wise hurt you'.

"Then I commanded the unclean spirit to go out of him, and enter no more into him, in the Name of the Lord Jesus Christ.

"That man rose from his knees declaring that he was free. I met him several times afterward in Convention Meetings, but instead of having the tired, drawn, and haunted look in his face, he was radiant with joy, and full of praise to God."

* * * * *

We must face facts. Come with me to a West End Suburb of London. Let me show you into a room where an elderly man is sitting on the floor. His eyes are wild and uncanny. He stares at us as if we had come to do him an injury. He is suspicious.

"We have come to pray with you, brother William" is our remark as we approach him. At the same time his wife whispers to us:—"Please do not talk to him about God, he will only curse and swear if you do." She has no sooner said this than he utters language too awful to repeat. Our visit must be brief. Our friendship of past years counts for nothing, he desires that we shall depart.

After retiring from the room, we sit down and then looking at each other in blank amazement, you say to me:—'Is that the man who preached the Gospel for over thirty years?'

Is he the great soul-winner of by-gone days? Why are the doctors baffled? Is there none who can give a correct diagnosis of his symptoms? The foregoing is a true picture of a wreck. Strange it is that many medical men seem utterly non-plussed with such a case. Even specialists. Toward the end of his life it was said that he found peace with God. We trust it was so.

Startling as it may appear to some who have not had much experience with cases of Satanic deception, yet it is nevertheless true. Men and women of prominence in Christian service have come under a cloud of Satanic delusion. Doctors may glibly say:—'Overwork, lack of good food, nervous depression, etc., etc.,' are the causes. This may be partly true. Rest and change, fresh air and recreation may all tend to improve the poor afflicted one. But unless we get behind the physical and mental to discover the supernatural forces at work, we shall not be able to pray intelligently as we ought.

Another wreck, a Christian gentleman of great ability. One gifted with music and poetry. An excellent speaker. Successful with children. Led many young lives to the Saviour. Gave his time and money to the Lord's work for many years. Traveled abroad to encourage lonely workers in the foreign field. A hard worker in the Master's Vineyard. No doubt he over-worked at times. Probably went beyond his strength. Yet, that should not have affected his spirit, unless he had committed some flagrant sin. This we dare not suggest as we have no evidence. All we know is, that during his last breakdown in health, he lost his faith in God. Ceased to pray. Could not read his Bible. Shut himself up and cried out that God had forsaken him. He became a wreck, baffling all who had known him as a faithful servant of the Lord. When the end came he was quieter in spirit, and prayer was answered for a peaceful passing away.

A writer of devotional books comes to our mind. He was the last one we should have thought would have become a wreck. His ship struck heavily upon the rocks, and from that moment his pen was never again used in Christian journalism. Still another servant of the Lord comes before us as we write. This time the good man is alive. He is "put away" in some refined "Home for nervous patients"; but it matters not what the Institution is called, he is counted as broken-down through overwork. The sad part of it all is, few, if any, trouble themselves to discover why he has lost his faith in God. We do not for one moment suggest that it is all Satanic and entirely demon-possession. The great question is this:—**'Why do we not take pains to discover the symptoms, and weigh up his delusions in the light of God's Word?'** To pray for a man in this state in a haphazard way is like throwing a handful of nuts at an advancing army.

It is time there was a true revival of prayer on behalf of these poor wrecks. May the Holy Spirit reveal to us our sin of excusing ourselves from facing the Truth regarding Satanic deception. We have no right to let medical men have the last word. All sufferers may not be **completely** restored, but large numbers can be helped. The key to the situation lies in God's Word. Let us go forward and open the doors of Life and Liberty in the Name of the Lord. So much time is wasted in these days in false fighting. Battling with theological bogies. Let us go in the Name of the Lord and with a strong united faith, set the Captives free.

The power of the Cross is still the power to defeat all Satanic opposition. Oh! for a tender Calvary love for the souls who are deceived! Oh! for an aggressive faith to overthrow the foe and loose his prisoners!

Requests for prayer regarding mental sufferers may be sent to **Mr. Spencer Johnson, "Restwood," 47 Parkwood Road, Boscombe Hants, England.**

Correspondence Invited. Praise God for what He is doing in answer to prayer!

CALVARY THE ANSWER

Calvary is the only answer to the desperate needs of the sinful heart, and, believe me, this Gospel of Calvary and the Crucified One is as much needed to-day as it ever was before. I read recently of a dying man who sent for the minister, and said to him this—it is enough to break the heart of any minister to hear it—"I am dying. I want you to speak to me, and pray with me; but don't speak and pray like a parson; speak and pray like a man." God help us ministers! I am ashamed of it! You go to a man who is dying, and who knows it, and who wants to hear something that will help him. You tell him that Jesus was a great historic personality; you tell him that Jesus was a great social reformer; you tell him that Jesus was the incarnation of goodness. He says, "I don't want to hear that; tell me something like my sainted mother told me when I was an innocent boy. Tell me of One who can forgive my sins, One who can break my chains, One who can change my heart. Tell me the old, old story of Jesus and His love." That is what they want. You have to tell them of a Saviour who loved them enough at Calvary to take their place and bear their sins in His own body on the tree, and a Saviour who loves as much as ever, and is able to save to the uttermost all that come unto God by Him.—*Word of Wisdom.*

NOT SAVED FOR EASE

Bishop Warne tells the story of one young man who, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said: "They have not nailed me to the cross yet, and my Jesus was nailed to the cross for me. He did not save me that I might have an easy time. I am willing to suffer for His sake that I may lead those who persecute me to Christ."—*Selected.*

THE GLORIFIED CHRIST IN THE MIDST OF THE CHURCH

(Continued from page 3.)

tian suffering it is different. Peter does not speak of the chastening judgment of God upon evil allowed and practiced, but of the judgment of God to prevent evil from coming out and being made manifest in the life and in practice. We may rest assured that the Lord knows us better than we know ourselves, and, He, too, knows what means to adopt in order to prevent the evil that is in us so unworthy of Himself to come out of us. His judgment of His people is based upon this knowledge of them and is intended, purposed and designed for their spiritual blessing, development, maturity and ripening in Christian character and graces, in order that the inborn and native evil may be prevented from being manifested. If therefore the righteous are saved with difficulty ("not scarcely" as the Authorized Version has it), where shall the ungodly and the sinner appear? The ungodly and the sinner do not belong to the family of God and hence their judgment, when it falls, will be unto condemnation. John the Baptist declared, saying, "The wrath of God abideth on them" *(John 3:36)*.

And so we see Christ glorified in the midst of the Church to work out, in a personal and a practical way, the salvation of His people. Herein is where the difficulty in the salvation of the righteous lies. The Lord must go to much trouble and pains with them, in order to bring them through in full accordance with His own mind and purpose. Oh, how marvelous! Think of it, beloved reader! The Lord is determined that His own shall be saved and that they shall be brought through with the best and highest honor to Himself. Let us therefore learn to hold still in patience when we are called upon to suffer for His Name, knowing that the Lord is seeking thereby to develop and to perfect us.

Missionary Department

GENTILE SECTION

A WORD CONCERNING MISSIONARY LUKESH

Missionary Charles Lukesh is laboring in Czechoslovakia, and for the reason that we had no suitable report from him to be printed in the current number of the magazine, we make this reference to him and his work in order that our readers may not forget to bear him up before the Lord in prayer.

From every communication by our dear brother, we gather that he has a hard field of labor and one beset with many sore trials and insurmountable and complex difficulties. He is a hard worker and a faithful toiler, as well as a consecrated, unselfish and sacrificial servant of the Lord. He meets with a great many discouraging problems, but faces them bravely and courageously. He has long since urged upon us the necessity of a suited and consecrated helper. He is worthy of our sympathetic and prayerful moral and financial support, and he needs our prayer. We heartily commend him to all our readers and ask that they intercede with the Lord in his behalf, that a suited helper may be raised up and he may be enabled to go on faithfully in the work of the Lord. Pray that the Lord may give him precious souls in spite of the prevailing duplicity and the manifest opposition.—*Editor.*

AN EARNEST WORD FROM BROTHER PALMER

The following communication from Brother Palmer was received by the editor, and since it carries such an intelligent and earnest message, we print it herewith, rather than a message of our own as suggested by Brother Palmer. We trust all our readers may take the burden of the work upon their hearts in a new way, and that much earnest prayer be offered to the Lord in its behalf. The time is short and WE MUST MOVE FORWARD.—*Editor.*

DEAR PASTOR HOTTEL:

The graphic picture and stirring appeal from our Brother Mishkoff, together with the glimpse of his own self-sacrificing ministry, stir us deeply. Central and Eastern Europe are presenting to us wonderful opportunities for the preaching of the Gospel, Macedonian cries for help from the naked and the hungry, and this in large Districts where no other Protestant, Evangelical Societies are entering in. We must heed this call from God through His suffering, and through His ministering servants, and move forward. We have put our hands to the plow and dare not turn back. Will you not ask our praying and ministering friends, who receive the magazine, to stand with us that additional clothing be sent, that money pour into the Treasury for the support of the faithful workers and for the relief of the helpless Refugees, strangers in strange lands, without employment, without money, and apart from the sympathy and help of Christian friends, without hope. These times of special need and pressure are the times to advance, confident that as we seek first the Kingdom of God and His righteousness, He will add all the other things to us. If our friends get a vision of the opportunities and the needs, we believe they will stand by us as they have so faithfully and loyally done in the past.

Yours in Christ Jesus,
O. R. PALMER.

A STIRRING APPEAL

The following letter from our Brother Mishkoff was penned in haste in order that it might reach us in time for the current number of the magazine. We were deeply moved as we read it, both concerning the self-sacrifice of Mr. Mishkoff and also the deep need of the poor Refugee of whom he writes. And Mr. Mishkoff says, "He is not the only one in such circumstances. He is only one of the thousands".

We are confident that our readers will not turn a deaf ear to this cry for immediate help. The cold winter is almost upon us, and, no doubt, many have some discarded garments in their wardrobes,—good, warm articles of apparel slightly used, perhaps somewhat out of date, but which would bring untold comfort to the destitute to whom we are privileged to minister in His Name. We shall receive packages or boxes of clothing and shoes with the greatest of pleasure, and shall speedily send them to the field, if addressed to us

AMERICAN-EUROPEAN FELLOWSHIP
% AMERICAN FRIENDS SERVICE COMMITTEE,
1521 CHERRY STREET,
PHILADELPHIA, PA.

—Editor.

Philippople, Bulgaria,
Sept. 22nd, 1926.

Russia Evangelization Society,
Philadelphia, Pa.

DEAR BRETHREN:

We were called upon to witness a very heart-breaking scene of indescribable misery this morning, when a Russian Refugee came to our door for help. He was shirtless, without underclothing, bare footed, utterly destitute, and in despair. I wish you could have seen him! I am sorry I do not have a camera of my own, or if the photographer were nearer to us, I would have sent you his picture.

He was pleading for clothes, but all I had received, had already been distributed, and I had none to give. What could I do? Well, I gave him my own underclothing, shirts, coat and shoes. He gave thanks to God for the help he received, kissed my hands and went his way happy and full of cheer. He is not the only one in such circumstances. He is only one of the thousands.

Will the readers of this letter hear the cry for help and turn away, or will you now—before you forget, send relief for these needy ones. What better cause could there be than this—to save the lives of those whom God has made after His own Image?

Yours in His love,
PAUL L. MISHKOFF.

REPORT FROM A. DOBRININ

Helsingfors, Finland.
Sept. 27th, 1926.

Russia Evangelization Society,
Philadelphia, Pa.

DEAR BRETHREN IN THE LORD:

This is a report of how your generous help in money has been used in helping some of the poor people. $65.00 has been distributed thus:

1. W. A. K.——, Helsingfors. He is a Russianized Englishman; comes from a well-known rich family; is now a fugitive, sick and without work. He is interested in the Gospel. $2.50
2. M. A. Piskunovitch, Helsingfors. He is a poor believer with a large family. $2.50
3. P. J. Bogdanoff, Helsingfors. He is also a believer in similar circumstances. $2.50
4. Madame Matveeff, St. Ollila. Fugitive from Russia. In extreme poverty. $1.25
5. Sister Tosiainen. She is very poor. We have to prove our love to her by material aid. $2.50
6. Madame Bogdanoff, St. Ollila. She is a fugitive from Russia with children. She is in extreme poverty. $1.25
7. Mr. Kuun, St. Ollila. Formerly wealthy, now a fugitive in extreme poverty. $1.25
8. Madame Amur, St. Terijoki. Fugitive from Russia, extremely poor. Has attended our meetings for a long time. She has helped very many poor people and is a noble soul. $2.50
9. Sister Romashevskaja, Terijoki. The mother became blind because she was working in the dark, not having oil for the lamp, when starving. $2.50
10. The family of Mr. Piironen, Kellomaki. The head of this family died recently leaving them very poor. Besides, sickness has crept in. $6.25
11. Sister T. J. Petroff, Tyriseva. A believing widow with children and very poor. $3.75
12. Through Brother Moritz to the poor in Tyriseva. $2.50
13. Through Mrs. A. A. Nylander to the poor in Mustamaki. $2.50
14. Sister E. K. S——, Perkjarvi. Wife of St. Petersburg's wealthiest photographer. Now a ruined fugitive in great distress. $2.50
15. Through Brother M. M. Denisjevsky to the poor in Viborg. $3.75
16. Sister A. V. Haltcheff, St. Hallila. She was a nurse, lived a saintly life, now sick and forsaken. $2.50
17. Sister Renquist, Helsingfors. She is an old believer, now an invalid at a hospital. $1.25

18. R. J. P——, Viborg. He was a former officer. He is now a destitute fugitive, and is deeply interested in the Gospel. $2.50
19. W. J. Sedow, Riga, Latvia. A poor, old preacher. $3.75
20. K. P. M——, Riga, Latvia. A poor preacher with a large family. $3.50
21. T. Pihlakas, Esthonia. He is a poor invalid preacher. $2.50
22. Sister P. S. Kapalygin, Esthonia. She is poor and sick. $2.50
23. N. P. Mosherenok, Esthonia, Revel. He is a stalwart old Christian preacher. $3.75
24. E. J. Fedoroff, Petersburg. This is the wife of a preacher who died a martyr's death after having been imprisoned for the Word of God. $2.50
25. To a poor Finnish preacher and other poor people in small amounts. $1.75
Postage. $1.75
$67.75

EXTRACTS FROM LETTERS OF GRATITUDE

"Received the $2.50. I bring the dear American friends my deep gratitude. May the Lord Bless you!"—M. AMUR.

"I received with sincere gratefulness through brother Dobrinin the $2.50 from the dear Christian friends in America."—BOGDANOFF.

"I heartily thank you for the brotherly attention you have given me. I received your letter with the money enclosed and was greatly touched. Again I express my hearty thanks.—May the Lord bestow much grace upon you."—KAPALYGIN.

"I received the letter with the money. Sincerely and most heartily do I thank you for your love to me. Thanks once more for the love you showed to me."—PIHLAKAS.

"The loving God provides for us. I thank the Lord and all who showed me their love. I received the money. May the Lord reward you all. I wish you had seen the delight of my children when I told them that money had come from the Lord. They didn't understand until I explained it to them. We went to the store and bought some provisions. The children rejoiced greatly. I thank the Lord and all who obey His voice. Hearty Thanks."—PETROFF.

"I heartily thank the Lord for always answering to our needs and not leaving us at difficult times. I thank you and all the members of the Christian Society for the money we received."—BOGDANOFF.

"DEAR BRETHREN IN CHRIST:

We greet you all with the peace and love of Christ and heartily thank you for your help in our need in difficult times. Our hearts are burning with gratitude. Indeed the Lord does not leave nor forsake. He is our consolation and strength." Piironen and children. (This family just buried the head of the family).

"With sincere gratitude to God who doesn't leave us in trouble. Many thanks for the received money."—ROMASHEWSKY.

"We gratefully acknowledge receipt of the help from the good American Christians through A. Dobrinin." They also sent me another letter in which they said, "We thank the Lord very much for remembering us in trouble."—M. & SEDOFF.

"I received the money * *. I heartily thank the Lord and all those Christians who serve the Lord with their possession * *. May the Lord reward their love a hundredfold." His wife writes: "I was touched to tears for your token of love to my husband as a fervent servant."—MR. & MRS. MOSHERENOK.

"We heartily thank you for the help. We are much astonished that you know of our difficult circumstances. We thank you for responding thus to the needs of your neighbors. You are acting according to Christ's holy commandment,—preaching not only in words, but also in acts.—MR. S.

"Thanks be to the Lord for the money you sent * *. Lately Madame Timirjaseff, the wife of the professor, was here and I felt very sorry not to be able to help her in her dire need * *. Now we can joyfully do so * *."—NYLANDER.

"I received your help * *. Hearty thanks. I was touched by the unexpectedness. You helped in a difficult moment when I didn't know how to manage with bread for the next day * *. The Lord has helped and lightened our sufferings. TCHARDIANY.

After all it is a joy to me to remember prayerfully that:

"The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift" *(II Cor. 9:12-15)*.

With warmest greetings, I am

Yours truly in the Lord, A. DOBRININ.

AN EARNEST APPEAL FOR HELP

Revel, Esthonia,
Sept. 4, 1926.

DEAR BRETHREN IN CHRIST JESUS:

Peace to you! May our loving Heavenly Father keep you and give you still greater spiritual strength and wisdom, that by the light of the Gospel Truth you may illuminate the dark places and warm the cold hearts of the people and may bring still more of them to Christ. And may the Wisdom of God teach you not only to work to the utmost yourselves, but to co-operate in spreading the Gospel to the uttermost parts of the earth.

Hearing of your zeal and devotion to the work of God, and especially to the Russian people in their blindness, our little group of Russian brethren and sisters in the city of Revel decided to turn to you. We pray that the Lord may kindly dispose your hearts both to us and to our work for Him. The Lord has brought us out of darkness into His marvelous light, and has given us a share in bringing His work to completion.

Up to the present day we have been gathering in small and unpleasant quarters, which the poorest people would scarcely care to enter; indeed, it would be difficult to find another place so wretched. There was no peace at all, and in our hearts arose the desire and prayer that the Lord would give us another meeting place.

Our prayer was heard, and the Lord gave us quarters in the same house with an entrance from the street, but the price was beyond our means, as we are only four brethren with small wages. But, strengthened by the help of God, we each paid a portion and are trying to do more than this, since the Lord has enabled our sisters also to give something from their small means. But, although small, these quarters cost us 7,000 Esthonian marks, and we have only twelve members supporting the work of God. Therefore we beseech you not to take it ill that we turn to you with the petition, if it is possible and the Lord so disposes your hearts, to help us somewhat in supporting the work of God in the city of Revel and vicinity, where there are many Russian people.

We thank the Lord that with the help furnished by you it was possible to send Brother Alexander Dobrinin from Helsingfors, Finland, for a visit to our Society. His brief stay with us was tremendously influential in arousing our Russian people from their spiritual blindness and stupor. But these visits are necessarily rare, since we do not have the means which would enable us to see him oftener and to work with us, giving us his help because we are very weak.

In view of this, we turn to you with the petition that you will not refuse us your help, and will enable us, if possible, to have Brother Dobrinin make the journey from Helsingfors to Revel more often. Our field of labor is vast, and we have no funds in our missionary society for the Techersky District, where many Russians are thirsting for the Word of God since the Evangelical movement has spread and the people have been so awakened.

We ask in the Name of our Lord Jesus Christ that you will give attention to our petition and will help us by your funds to support our work and will make it possible for Brother Dobrinin to visit the city of Revel oftener for religious work among the poor and helpless Russian people, that their souls may be filled with joy and thanksgiving to God, and also that they may have grateful hearts toward the whole Evangelical movement in general.

May our heavy labor and difficulty be all for the glory of God and result in a great ingathering of precious souls. All the members of the Russian Society of Evangelical Christians in the city of Revel send you their hearty greetings.

For the Society, V. TREYMAN.

WHAT AN OPPORTUNITY FOR PRAYER!

Europe is full of "zealous" people. What a pity they are not full of zeal for God! Many there are who grope in the dark, like the Russian who wrote:

My bark is adrift on an unknown sea, without chart or compass, and I know not to what port I shall come,

meaning that he had lost faith in the teachings of the old Greek Church and had found no other way home to God.

Plenty of Christians willingly admit that it is good to send out missionaries to "the heathen," as they call the children sitting in darkness, but it does not occur to them that the land from which our forefathers came needs to have the Gospel preached in it.

Some day Christ may point the accusing finger at us and say: "I was hungry and ye gave Me no bread; I was thirsty and ye gave

Me no drink"! Then we may remember that thousands of souls in Europe had lost their way through following "blind leaders of the blind", and we failed to do our share toward bringing them back to the way of life and light eternal.

It is a privilege to show the ignorant and unlettered savage the way to Jesus Christ, but it is also a privilege to show a bewildered soul which realizes its lost condition the way of salvation.

Seldom does the missionary in Europe have to explain that the Bible is the Word of God. The listener knows that already, but he has been taught in the past that it is a book for the priests, more than for the layman. And often the accompanying thought was that religion was for the priest also, and he was paid to say prayers and pronounce absolution. And when the priest and the old ceremonials fail the sinner and he loses what little faith he had, happy is the missionary who has the privilege of leading the sinner straight to Jesus Christ and confirming his message with the Word of God.

Then the zeal of the European begins to work under the direction of the Holy Spirit, and another missionary, a volunteer for the Master, is rallied to the cause.

The raw material for thousands of full-Gospel missionaries is there, waiting to be guided into the Way of Life and Truth, and then trained and sent forth to preach the Gospel, as Christ commanded.

Converts in Russia, for instance, are not satisfied to hide the Way of Salvation in their own hearts in silent contemplation. They want to talk to their neighbors about it, and the people of the next village and beyond. How much imagination does it require to see zealous Russian missionaries flowing over the borders into China, India, Persia and Arabia, and across to Japan and down to Africa?

Perhaps the quickest way to convert "the heathen" we have been laboring with and praying for so long would be to invest some of our prayers and funds among the "men of zeal" in Europe. When they become missionaries their zeal not only increases, but then it is directed by a power born of knowledge and love.

Like Paul, they cry out: "Woe is me if I preach not the Gospel"!

What an opportunity for prayer!

We have been offered opportunities for sending Bibles direct to hundreds who are crying for the Word of God.

What an opportunity for prayer! Will you pray?

Young men seeking admission to five Bible schools in different parts of Europe are refused entrance because funds are lacking for their support.

What an opportunity for prayer! Will you pray?

Concordances are needed by Christian workers in many districts both in and out of Russia. At $1.25 each these workers can be supplied. What an opportunity for prayer! Are you praying!

When men and women are willing to sit all night and listen to the Gospel message, and when missionaries are willing to go to them almost on a crust of bread and a drink of water and in ragged clothing, what an opportunity for prayer! Are you praying?

How long the Lord will tarry, we know not. But why should we tarry in our prayers that these things may be so no longer?

When prayer is made and answered, the zeal of the European will be zeal for the Gospel ministry.

What an opportunity for prayer!

Are you praying now?

Will you continue to pray?

That may be your privilege, instead of or in addition to giving.

What a privilege prayer is!

Are you praying now? —NORMAN J. SMITH.

PRAYER REQUESTS

Please pray definitely for the great evangelistic campaign which Brother Mishkoff is planning with the aid of two singing evangelists from the United States (the Vinaroffs, native Bulgarians); for a helper or two for Brother Lukesh, to care for the women and children's work (not a man's normal field of labor); and that the meetings gathered together by Brother Dobrinin may be organized and pastors selected and the surrounding peoples may be reached with the Gospel from these centers. Pray for the sending into Russia of the new Bible Concordance and the Russian Bible ($2.00 for both books and now permitted by the Soviet Government); for the unlimited printing of the new Russian Bible at Leningrad, and for the pouring in of gifts for the support of students in five Bible Schools where we may invest to good advantage in the native youths whose desire it is to become missionaries and pastors to their own people. $125. to $175. supports a student for a year; $225. to $500. a missionary in the field. **These are real needs, and well worth your prayer.** NORMAN J. SMITH.

HOW FAR WILL YOU FOLLOW HIM?

F. SPENCER JOHNSON

This was the question put to the Russian converts by the late Lord Radstock in 1874, when he set out from England to carry the Gospel Tidings into Russia. Many said it was a foolhardy venture.

Looking back over the history of Russia we find heroes and martyrs among believers who witnessed for Christ amid fierce opposition.

The best answer to his critics was the stream of blessing that followed his simple expositions of God's Word, accompanied by the power of the Holy Spirit.

The revival reached the hearts of the nobility. It was not a sweeping movement of Pentecostal flame. God had provided something different for these cultured Russians. He led them along the pathway of severe testing. In His mercy and love He allowed them to pass through fiery trials and persecutions; and some suffered banishment from home and country.

Colonel Paschkoff was one who opposed the work. His wife received great blessing, but he resisted the Holy Spirit until he could hold out no longer, eventually he fell at the feet of His Saviour, and cried for mercy. Lord Radstock, in his quiet, sane, practical way of dealing with convicted sinners, led him into peace with God. Then the Colonel, realizing what it would cost **"to follow the Lamb whither-so-ever He goeth"**, exclaimed in his prayer:—"Here am I, Lord, send me".

The scores of Drosky drivers, and the hundreds of peasants that were led to Christ through his labors, stirred up the anger of priests, police, spies, and the many enemies of the Lord.

Paschkoff was warned again and again that his **new religion** was an insult to the State, and the Czar, and unless he pledged himself to cease his preaching, he would be banished in disgrace.

On his knees alone with God, he settled the question. How far shall I follow Him? In response to the authorities he declared that he was fully prepared to pay the price for the Saviour "who had bought him with His precious Blood * *."

He, and his family, were then banished from Russia. They took refuge in France. The Colonel was happy in proclaiming Christ from village to village, using a Bible Carriage well stocked with literature.

For some years he thus labored, being gifted in languages, ministering to all sorts and conditions of men.

He died rejoicing that he was found worthy to suffer for the Saviour he so passionately loved.

To-day a great host of believers in Soviet Russia are not ashamed to be called 'PASCHKOFF-ITES.' How true it is—"Though dead yet he speaketh".

Another Russian nobleman was Count Modeste Korff, who caused the priests much anxiety. He too, like his friend, Colonel Paschkoff, turned a deaf ear to all the threats and bitter persecution heaped upon him for preaching Christ to the common people. The authorities were dumbfounded. They could not understand his persistency. Count Korff's influence in Royal Circles of Society was apparently being thrown away for this "New Religion!" Could this be true? Nevertheless the Count boldly declared that the "Peace of God," that he had found in the Gospel of Jesus Christ, was a reality not known in the Greek Church. God had called him to win souls "out of darkness into His marvellous Light". He also faced the question:—"How far will you follow Him?" and his reply was:—"Lord, I will follow Thee, even unto death".

Eventually Count Korff and his family were banished. But all the power of so-called "Holy Russia" could not close the lips of this brave soldier of the Cross. From that time to this very hour, he has not ceased to preach and to teach the "Unsearchable riches of Christ". To-day, at the age of eighty-three, he is to be found telling the good news to Russian people in Switzerland; cheering the distressed Refugees, and ministering to their needs as far as God's people make this possible. The Countess and her daughter are devoted Christians, and rejoice in witnessing for their Saviour.

"These are they which follow the Lamb whithersoever He goeth." *(Rev. 14:4).*

Are we not ashamed of ourselves, and of the poverty of our own lives, as we think of Russia's Heroes of faith? The eleventh chapter of Hebrews becomes intensely real, as we make comparisons.

Let us paraphrase the 32nd verse:—"And what more shall I say? For time would fail me to tell of 'Princess Leiven, who turned her ballroom into a Meeting Hall; of Madame Tchertkoff, who was bold enough to witness for Christ to Edward, then the Prince of Wales, when she visited the Royal Palace in England; and of the Kruse family, so deeply religious outwardly before they found Christ as 'the Way, the Truth, and the Life,'"—but after their conversion, they all lived lives of quiet consistency, the fruit of which abides to this day.

How true also is Hebrews 11:36 * * "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment".

They were sent to Siberia. Some died on the way. Others died and were buried like dogs in that land of death and hell.

O, dark, dark, awful Siberia! Land of horrors! Land of terrible memories! And yet a multitude rejoiced as they answered the question,—"How far will you follow Him?" with a glad:—"Yea, Lord, even unto death". Furthermore with songs of praises in their dungeons, and with testimonies of gladness and liberty, even while chained to criminals, rejoicing that no "tribulation or persecution, peril or sword, could separate them from the Love of Christ" *(Rom. 8:35).*

CHRISTIAN MISSIONS—AND ITS KEY

REV. R. H. GLOVER

The Book of Acts is an inspired record of the first generation of the missionary activities of the Church, and is designed as a model for all subsequent generations—a God-given handbook of missionary principles and practice. Its key word is Chapter 1:8, which contains a synopsis of the contents of the entire Book.

Christian missions began at Pentecost, and it is vitally important to recognize the essential relation between Pentecost and missions. The two are inseparably joined together. Pentecost was the necessary preparation for missions. It supplied the Divine spark needed to kindle the fire that produced missionary power. It furnished the breath required to fill the sails of the missionary ships which carry the Gospel abroad to the whole world.

But if Pentecost was the necessary preparation for missions, no less was the missionary enterprise the necessary and the certain outcome of Pentecost. Two and only two post-resurrection commands were given by Christ. They were these: "Tarry ye"; "Go ye". The one pointed to Pentecost, the other to missions. To have attempted to go without first having **tarried** would have been to go in vain; to have **tarried** and then not to **go** would have been to tarry in vain. The two must be kept together, as complementary and necessary the one to the other.

Note the Divine order: Christ goes **up,** the Holy Spirit comes **down,** the disciples go **out.** The narrative reads that "they were all filled with the Holy Ghost", and immediately "began to speak with other tongues", proclaiming the Gospel to men from every part of the then known world.

What lesson is there here for us to-day? A very vital one, indeed, for, Acts is a sample for all time, and the history of later missions is but a facsimile of Apostolic missions. The lesson was well expressed by the late Andrew Murray when he wrote: "The Pentecostal commission can only be carried out by a Pentecostal Church, in Pentecostal power." The whole history of the Church from Pentecost to the present day is a commentary upon this truth. Whenever and wherever there has been a fresh effusion of the Spirit, whether in an individual heart or in a company of believers, inevitably there has followed fresh zeal and endeavor in the work of evangelizing the world. And on the other hand, whenever and wherever spiritual life has become cold and feeble, the effect has at once been seen in the falling off of missionary fervor and effort.

The key to the missionary problem has ever lain in the spiritual state of the church. It lies there to-day. The greatest need of the missionary enterprise at this moment is something far deeper than money, or method, or even men; it is a true and mighty Pentecostal revival within the Church of Christ. Nothing else and nothing less will avail. For such a revival there should be unceasing prayer. When it comes, every problem will be solved, every barrier will be overthrown, and the whole enterprise will move strongly forward to victory and consummation.—*Selected.*

NEED OF PRAYER

A really spiritual life has never been lived without prayer. In the very nature of the case such a thing is impossible. If your Christian life comes to be less prayerful, you may be very sure that you are already grieving the Spirit of God. You have only to go on, praying less and less frequently, letting the thought of prayer and the need of prayer die out of your consciousness until you cease to pray, to quench the Spirit of God entirely in yourself. Prayer is the channel through which God keeps your soul freshened with the strength of Heaven.

On the coast of Arabia, where there is almost no rainfall, the natives find water in springs that burst forth at the bottom of the sea. At some points divers go down with goatskin bottles under their arms, and fill them with water as it bursts out of the rockbed of the ocean. In other places the springs of fresh water are so strong that when hollow bamboo poles are pushed down into them, the water rises through the tubes and pours directly into vessels held by the boatmen. In this rushing life of ours, surrounded as we are by the salt sea of business, and struggling for our daily bread, we need to give ourselves often to secret prayer, God's most perfect channel through which the water of life, sweet and pure, may come to refresh our thirsty souls. The promise of Jesus that those who pray to Him in secret shall be rewarded openly, still holds good, and its rich provisions are for you, as truly as for any saint who has ever profited by them in the past.—*Rev. Louis Albert Banks, D.D.*

NONE BUT CHRIST

O Christ! in Thee my soul hath found,
And found in Thee alone,
The peace, the joy, I sought so long—
The bliss till now unknown.

I sighed for rest and happiness,
I yearned for them not Thee;
But while I passed my Saviour by,
His love laid hold on me.

I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they'd fled,
And mocked me as I wailed.

The pleasures lost I sadly mourned,
But never wept for Thee,
Till grace the sightless eyes received
Thy loveliness to see.

Now none but Christ can satisfy,
None other name for me!
There's love, and life, and lasting joy,
My Lord, in only Thee. —*B. E.*

NEW MISSIONARY WORKERS RECEIVED INTO THE FELLOWSHIP

(Continued from page 2.)

do not work in this town, where we have eight synagogues, and sixty percent. of the population are Jews.

"The membership of our assembly are mostly of three nationalities, namely, German, Roumanian and Ruthenian, and preaching is in three languages, as is the Sunday School and the Bible classes for men and women.

"The Lord has been graciously blessing us, especially the last year, when we have had the privilege of baptizing thirty-six believers, from the Lutheran, Catholic, Greek Catholic and Greek Orthodox Churches. To Him be all the praise and glory! As a result we are not very popular with the priests, and they have tried everything to put a stop to the movement here. At times they have partly succeeded in hindering, and we have to be constantly battling and praying.

"Our assembly is denominationally unrelated, recognizing all true believers as brethren".

We are glad and rejoice in the Lord for the privilege of having a mutual share in the work Mr. and Mrs. Hill are doing in Roumania, as well as for their casting their lot with us in the **American-European Fellowship.** We thank the Lord for their earnest zeal and undaunted faithfulness in the face of the stoutest opposition, and we would earnestly commend them to our readers for their earnest and believing prayer in their behalf. Let us pray that they may be enabled of the Lord to continue faithfully their work for Him, and that they may be led in triumph over every opposing force and satanic opposition.

Missionary Department

JEWISH SECTION

NEWS LETTER FROM RADOST NEAR WARSAW

TO MY FRIENDS AND THE FRIENDS OF THE LORD'S WORK IN POLAND

DEAR FRIEND:

After a trifle more than three months in Poland, I believe that I should share with you some of my experiences and give you an introduction to some of my new friends and ask you to share a few of our burdens and possibly to help in solving some of our problems.

With my old and tried friend, Henry L. Hellyer, Director of Christian Testimony to Jews and my new but very fine friend, Joseph S. Flacks, a teaching evangelist, I crossed the Atlantic late in May, and Brother Flacks and I arrived at Radost in a cloud of dust and an exceedingly rickety taxi-cab on June 4th. Shortly before I left America, Brother Abraham Machlin announced at a meeting that "Mr. Fowler and two other Hebrew-Christians were starting for Poland!" so you see it is quite simple to get initiated into Israel.

The Work to Which Called

The work for which the Lord called me here is that of the Christian Testimony to Jews in Poland. Our work consists of a Bible School at Radost, a small book-store with a very active colportage department, weekly meetings for Jews in Warsaw, a Christian home for converts who have been thrown out of their homes because of their acceptance of our Lord Jesus Christ as Saviour, and a practical work department through which a great deal of personal work with individuals is done.

The Property We Have

The property consists of a villa built by a Polish nobleman before the war, with stables and out-houses surrounded by about six acres of land. It lies at the very edge of a great pine forest, and with its ornamental trees and shrubs and its fruit-trees and garden forms almost an oasis in a desert. (Spiritually, it is also an oasis.) The land all around is a sandy plain most of which is not worth cultivating, but we lie so close to Warsaw, that the whole region is being built up into suburban hamlets for summer residents.

The Human Population

Being vacation, those of our students who have homes have been at home and the human population of our villa is about 40 including four babies about six months old, so we have not been entirely destitute of conversation and other human interest. Our family is a very complex one as regards language race, antecedents, etc. When we united in morning worship to-day one man prayed in Polish, the next in German, the next in Russian. I spoke in English and those who followed the Scripture reading read all the above languages and Hebrew and Yiddish as well. * * You should hear our young people sing! I put this sentence in at this place, because a sweet song was drifting in at the window as I paused at the end of the last sentence. Our people sing like birds because it is the natural way of expressing their joy in the Lord. We have four or five daily occasions for united singing here in the house, but for all that our young people love to get together in the evening and sing by the hour. * * As I pause here a moment, I hear a bed creak in the next room and that reminds me of another incident that will interest you.

An Interesting Incident

A couple of months ago, "Solomon" arrived at our house. He was a ragged Jewish youth who had been brought up on the streets and looked like a typical street Arab. His father is one of the "holy men" among the Jews, but Solomon was tired of the hypocrisy which he saw every day at home, and he heard of us and came and asked if he might work for his board and lodging and the privilege of sitting with us at Bible study morning and evening. We took him in, and I think I have never seen a person make such progress as he has made. He is a tailor by trade, but when we haven't odd jobs of mending or cleaning to do, he works willingly at any kind of dirty work around the place. (This willingness to do hard or unpleasant physical labor is not characteristic of the Jewish people.) Between times he studies his Bible and is also rapidly picking up English. He had been here only a few days when he acknowledged the Lord. Jesus Christ as his Saviour. A little later his father and mother heard that he was here and came to get him and take him away by force if necessary. Brother Gitlin, the founder and head of the school, invited them in to tea, and by his kindness and tact cooled them down sufficiently so that they went away without their son. They only begged Solomon, if he must become a Christian to wait a month as they were to have a wedding in the family and it would be terrible to have the family disgraced just before a wedding. Yesterday, Solomon asked us to remember him especially in prayer as his parents wished to take him to a famous rabbi who lives near here and he felt it his duty to go with them so that he might bear witness for our Lord. They took him to a synagogue where he bore public witness, then they took him to the great rabbi. The rabbi asked him, "What is this that I hear about you?" He answered, "I have found the truth in Jesus the Messiah". The rabbi struck him across the face and then called in several of the "holy men" (Chasidim) who were in the next room and cried out "Stone him". They immediately knocked him down and kicked him around till he lost his senses. This morning at prayers, he prayed very simply, "Father, forgive them for they know not what they do". He asked that we sing the hymn, "God is love". Just now he is in bed, pretty sick and sore from his beating but rejoicing in the Lord.

An Illustration about Simplicity and Humility

And now a story to illustrate the simplicity and humility of our young Ukrainians. Our chore boy, Buria, has just left to study at a Bible school in Wales and a day or two ago I was out at the stable with him and the new man who had come to take his place. Brother Buria said to me, "You see he already keeps the place cleaner than I did." I repeated his remark to the new young man and said, "What do you think of that?" He replied, "I think I must pray about it." He meant of course that he must ask the Lord to keep him from being proud. I have come out here to teach these people and they are teaching me every day lessons in practical Christian living which I hadn't learned. I knew Christianity well enough to preach it; I hope that here I shall learn it well enough to live it.

Their simplicity of character often has its funny side. I was driving with one of our Ukrainian boys one day, a boy that starts for America to-morrow (D. V.) to study the Bible, and I said to him, "You are driving a horse now perhaps in America you will drive some one's automobile." He replied, "Americans love automobiles because man made them, I love horses because God made them." I was squelched.

A Trip to Volynia

Last week-end, I made a trip to Volynia; the South-eastern part of Poland formerly belonging to Russia and inhabited chiefly by Ukrainian peasants. God has done a wonderful work there in the past few years and there are many believers, and Satan has shown his usual cleverness by preparing a substitute for the Christianity which the people have accepted. The Pentecostalists have come in and have wrought havoc in a good many of the churches, drawing the simple believers away from the simplicity that is in Christ to another Gospel that is no Gospel. I spoke at a city church in the morning on Pentecostalism following, I believe, the Spirit's guidance, and then was requested to come out to an outlying village and speak again on that subject in a church where the plague had already appeared. I trust that the Lord made my message a blessing to His people. That was the first time that I had "gone to church" in three months, though our simple Gospel meetings here at the house are practically church services.

The Young People Here

Here in Poland if a believer smokes or attends theater or movies or drinks or dances he is promptly excommunicated. Most of the believers are poor hard-working people and they live in what our American young people would call dead towns, for in the evening there is nowhere to go but home. I have been studying these young people carefully since coming here and I honestly think that they get more out of life than our average young American professing Christians. Our American people (and I speak this humbly for God has shown me some of my own sinfulness) our people are so surfeited with luxuries and so jaded by excitement

and unnatural thrills and amusements, and so intoxicated by the haste with which we live that we live very shallowly and for the most part very carnally. Our young Christians here work hard; they have few amusements, the simplest food and clothing; and their hearts are so full of joy that one is almost surprised not to find them singing quite all the time. Since beginning this paragraph, I saw three of our boys in the garden; two sitting on the ground before the other and I said to them, "What is this; church or school?" One said, "It is church; we are trying to recall everything you said in the sermon this morning." The second said, "Yes, this is church, for Jesus promised that where two or three were gathered in His Name, there He would be in the midst." I wonder how many American young people would have answered my light enquiry that way!

I can almost imagine one of my young American friends say as he reads this, "I would not want to be there where one must be sanctimonious all the time." The beauty of it is though that there is not a trace of "piosity" or sanctimoniousness in these young friends of mine. They are sitting in heavenly places, and many of them are so simple that they are actually sorry for their brethren in America, for they have heard that in American churches there is much worldliness.

It is very difficult to give an ordered account of my stay here because so much is happening in a spiritual way every day that when I sit down to write, I think just of those things which are in process of happening or that have just happened. And now the supper bell is ringing and I must go out to eat.

One of Our Hardest Problems

One of our hardest problems during the school year about to begin will be the housing problem. There are scores of earnest young Christians who desire to come to us, but we shall have to weed them out and even reject some very worthy ones and take just the few that we can house and teach. This summer we have built a barn for less than $500 so as to move our live stock from the present stables which have held eight or ten people this summer, and then we hope to remodel the rest of the present stables for school purposes. In Princeton, if I remember rightly, none of my fellow-students were living in barns, but our young people here consider it no hardship, if they are permitted thereby to quench their great thirst for the Living Water of the Word.

A Course of Lectures to Jews

The past few weeks I have been giving a course of lectures to Jews in Warsaw, taking up Christianity from the scientific standpoint. They seem to enjoy the lectures for they keep coming, and we are praying that some may be led to Christ. It is not an easy thing for a Polish Jew to turn to Christ for it means sure and violent persecution. He is thenceforth an outcast, he is boycotted in business, and his family consider him dead and never mention his name. But in spite of all that, they are coming and we are seeing souls saved. I wish my American friends no harm, but I sometimes think that if a persecution like this were practiced there, the real Christians would be much stronger than they are.

A Request and an Appeal

Now please do not ask me whether I am hoping to stay here or not. My only hope in this regard is that the Lord will help me to be faithful. I constantly long for the quiet ordered life of the pastorate at home, which I so greatly enjoyed, and I fear that I have more than once desired the "flesh pots of Egypt, but I dare not ask the Lord to send me back for I remember those of whom it was written, "He gave them their request, but sent leanness into their soul". I miss my family and home and comforts and luxuries. I miss my absent friends and my church and my opportunities for privacy, yes, I even miss the old Ford; but I am glad that I am here. **Please** pray that I may be faithful. I would not like to have it said of me, "He preached to others and he himself is a castaway". So far as I can judge the Lord is giving me greater opportunities for service than I have ever had in the past, and He is using me more than ever before, and so I should not and I will not complain. My only reason for coming here was because the Lord plainly called and my only reason for leaving will be if and when He calls me elsewhere. If I were to run away and go home as I have sometimes felt like doing I would always be conscious in the future that I was doing the cowardly thing and I could only preach by being a worse hypocrite than I am or hope to be.

My love goes with this to each one who reads it. Many copies of this will go to personal friends and other copies will go to those whom I have not known face to face but whose prayers I crave for this work. In order to save postage, I shall have this printed and mailed in America, and I shall not be able to sign it, but please consider it more as a personal letter than as a tract. May God bless each one of you, and may He let each one of you be as sure as I am that he is in just the place that the Lord has planned for him.

The Need in Poland and Central and Eastern Europe

In case any one of you desires to serve the Lord and do not know where to serve, and in case you believe that "the need is the call" I would suggest that you prayerfully consider the needs of Poland and of all Central and Eastern Europe. In the city of Warsaw with its 1,000,000 people, there is not so far as I know anything definite being done for the salvation of women and children especially; not even a Sunday School. (There is, I am told one "Sunday School" being run on Modernist lines by a certain mission, but that does not affect the truth of my preceding sentence.) And added to this appalling need is the fact that the people are willing, and many of them eager, to listen to the Gospel as never before. Even the Jews are approachable in a way that would not have been dreamed of as possible ten years ago. God's clock is striking. At any moment, I expect to hear the cry, "Behold, the Bridegroom cometh, go ye out to meet Him": but while He tarries, let us be awake and watching, with lamps trimmed, and let us be persuading some of the "foolish virgins" to buy oil, while there is yet time.

Written Sept. 12, 1926.
Printed - - - 1926. ARTHUR B. FOWLER.

P. O. Address, % M. H. Gitlin, Box 520, Warsaw 1, Poland.

The foregoing interesting account was written by Mr. Fowler and sent on to Mrs. Fowler for her to have it printed and to circulate among his many friends in the United States of America. At a representative meeting of members of the council of the AMERICAN-EUROPEAN FELLOWSHIP, held very recently, it was decided that we ask Mrs. Fowler to have additional copies printed to be mailed to our entire constituency of friends in order that they too might have the opportunity given them to read it. But still in spite of all this the editor felt deeply impressed to have it printed in the magazine, so that any friends who may receive a copy of the magazine as a sample or in any other way may also have the same opportunity given them. We trust that through the reading of this informational and interesting account we may all be stirred to more earnest prayer for the work and the workers in this great and needy field, as well as to giving more largely of our money that it may be carried forward with unhindered effort.—*Editor.*

WHY CHRISTIANS SHOULD PRAY SPECIALLY FOR ISRAEL

1. Because of the close relationship between Israel and the True Church *(Acts 2:5; 11:26; 13:46; Rom. 9:1-5; 10:1; 11:11; Gal. 4:22-31).*
2. Because of God's command, with special promises of blessing *(Gen. 12:3; Ps. 122:6; Is. 62:6,7).*
3. Because Israel is still beloved by God for the fathers' sakes *(Rom. 11:28; Jer. 31:3).*
4. Because the Church is not complete without the elect remnant of Israel *(Rom. 11:5; I Cor. 12:13; Gal. 3:28).*
5. Because it is God's will that all Israel shall be saved *(Is. 12:1-6; Matt. 23:37; Rom. 11:23-32).*
6. Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh *(Dan. 12:1; Matt. 24:4-8; Luke 21:24-31; Dan. 9:1-22).*
7. Because of the tribulation testimony out of Israel after the rapture of the Church *(Matt. 24:9-14; Rev. 6:9; 7:1-8).*
8. Because of the great multitude to be saved through their ministry *(Rom. 11:25; Rev. 7:9-17).*
9. Because no Millennial blessings can come to the nations apart from Israel *(Gen. 12:3; Acts 15:16,17; Rom. 11:11-15).*

Additional copies for free distribution may be secured from the Chicago Hebrew Mission, 1311 South Kedzie Avenue, Chicago.

GETTING US IN TUNE

How an old harper dotes on his harp! How he fondles and caresses it, as a child resting on his bosom! His life is bound up in it. But see him tuning it. He grasps it firmly, strikes a chord with a quick, sharp blow; and while it quivers as if with pain he leans over intently to catch the first note that rises. The note, as he feared, is false and harsh. He strains the chord with the torturing thumbscrew, and though it seems ready to snap with the tension, he strikes it again, bending down to listen softly as before till at length you see a smile on his face as the first true tone trembles upward.

So it may be that God is dealing with you. Loving you better than any harper loves his harp He finds you a mass of jarring discords. He wrings your heart-strings with some torturing anguish; He bends over you tenderly, striking and listening; and hearing only a harsh murmur, strikes you again, while His heart bleeds for you, anxiously waiting for that strain—"Not my will, but Thine be done"—which is melody sweet to His ear as angel's songs. Nor will He cease to strike until your chastened soul shall blend with all the pure harmonies of His own being.—*Selected.*